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—Matter shall reveal the Spirit's face.

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All the articles in this issue, except the last piece and the Information Letter, are extracts from the writings and talks of SRI AUROBINDO and THE MOTHER. Most of the Mother's words are translations from the original French. Titles to these extracts are given by the editor.

OUTER

The outer life, the activity of each day and each instant, is it not the indispensable complement of our hours of meditation and contemplation ? And is not the proportion of time given to each the exact image of the proportion which exists between the amount of effort to be made for the preparation and realisation ? For meditation, contemplation, Union is the result obtained — the flower that blooms; the daily activity is the anvil on which all the elements must pass and repass in order to be purified, refined, made supple and ripe for the illumination which contemplation gives to them. All these elements must be thus passed one after the other through the crucible before outer activity becomes needless for the integral development. Then is this activity turned into the means to manifest Thee so as to awaken the other centres of consciousness to the same dual work of the forge and the illumination. Therefore are pride and satisfaction with oneself the worst of all obstacles. Very modestly we must take advantage of all the minute opportunities offered to

knead and purify some of the innumerable elements, to make them supple, to make them impersonal, to teach them forgetfulness of self and abnegation and devotion and kindness and gentleness; and when all these modes of being have become habitual to them, then are they ready to participate in the Contemplation, and to identify themselves with Thee in the supreme Concentration. That is why it seems to me that the work must be long and slow even for the best and that striking conversions cannot be integral. They change the orientation of the being, they put it definitively on the straight path; but truly to attain the goal none can escape the need of innumerable experiences of every kind and every instant.

...O Supreme Master who shinest in my being and each thing, let Thy Light be manifest and the reign of Thy Peace come for all.

28.11.1912 THE MOTHER

(*The Mother*, Cent. ed. Vol. 25, pp. 412-13)

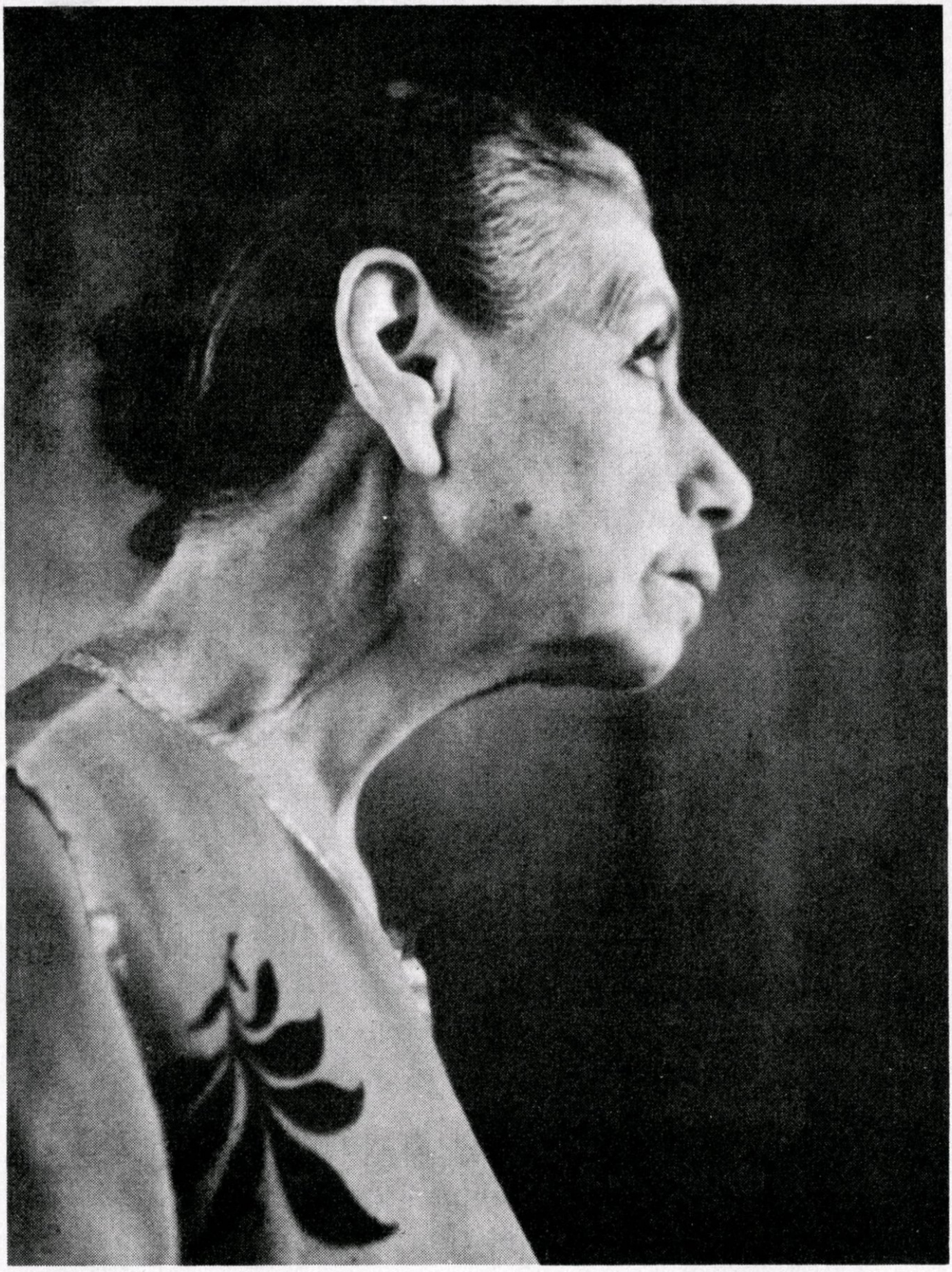
ANOTHER KIND

Some imagine that the sign of spiritual life is the capacity to sit in a corner and meditate! That is a very, very common idea. I do not want to be severe, but most people who make much of their capacity for meditation — I do not think they meditate even for one minute out of one hour. Those who meditate truly never speak about it; for them it is quite a natural thing. When it has become a natural thing, without any glory about it, you may begin to tell yourself that you are making progress. Those who talk about it and think that this gives them a superiority over other human beings, you may be sure, are most of the time in a state of complete inertia.

It is very difficult to meditate. There are all kinds of meditations.... You may take an idea and follow it to arrive at a given result — this is an active meditation; people who want to solve a problem or to write, meditate in this way without knowing that they are meditating. Others sit down and try to concentrate on something without following an idea — simply to concentrate on a point in order to intensify one's power of concentration; and this brings about what usually happens when you concentrate

upon a point: if you succeed in gathering your capacity for concentration sufficiently upon a point whether mental, vital or physical, at a given moment you pass through and enter into another consciousness. Others still try to drive out from their head all movements, ideas, reflexes, reactions and to arrive at a truly silent tranquility. This is extremely difficult; there are people who have tried for 25 years and not succeeded, for it is somewhat like taking a bull by the horns.

There is another kind of meditation which consists in being as quiet as one can be but without trying to stop all thoughts, for there are thoughts which are purely mechanical and if you try to stop these you will need years, and in the bargain you will not be sure of the result; instead of that you gather together all your consciousness and remain as quiet and peaceful as possible, you detach yourself from external things as though they do not interest you at all, and all of a sudden, you brighten the flame of aspiration and throw into it everything that comes to you so that the flame may rise higher and higher, higher and higher; you identify yourself with it and you go up to the extreme point of your



aspiration

consciousness and aspiration, thinking of nothing else — simply, an aspiration which mounts, mounts, mounts, without thinking a minute of the result, of what may happen and specially of what may not, and above all without desiring that something may come — simply, the joy of an aspiration which mounts and mounts and mounts, intensifying itself more and more in a constant concentration. And there I may assure you that what happens is the best that can happen. That is, it is the maximum of your possibilities which is realised when you do this. These possibilities may be very different according to individuals. But then all these worries about trying to be silent, going behind appearances, calling a force which answers, waiting for an answer to your questions, all that vanishes like an unreal vapour. And if you succeed in living consciously in this flame, in this column of mounting aspiration, you will see that even if you do not have an immediate result, after a time something will happen.

THE MOTHER

(*Questions and Answers 1950-51*, pp. 91-93)

◁ Caption to the Photograph was given by the Mother.

DELIGHT

If Brahman were only an impersonal abstraction eternally contradicting the apparent fact of our concrete existence, cessation would be the right end of the matter; but love and delight and self-awareness have also to be reckoned.

The universe is not merely a mathematical formula for working out the relation of certain mental abstractions called numbers and principles to arrive in the end at a zero or a void unit, neither is it merely a physical operation embodying a certain equation of forces. It is the delight of a Self-lover, the play of a Child, the endless self-multiplication of a Poet intoxicated with the rapture of His own power of endless creation.

We may speak of the Supreme as if He were a mathematician working out a cosmic sum in numbers or a thinker resolving by experiment a problem in relations of principles and the balance of forces: but also we should speak of Him as if He were a lover, a musician of universal and particular harmonies, a child, a poet. The side of thought is not enough; the side of delight too must be entirely grasped: Ideas, Forces, Existences, Prin-

ciples are hollow moulds unless they are filled with the breath of God's delight.

These things are images, but all is an image. Abstractions give us the pure conception of God's truths; images give us their living reality.

If Idea embracing Force begot the worlds, Delight of Being begot the Idea. Because the Infinite conceived an innumerable delight in itself, therefore worlds and universes came into existence.

Consciousness of being and Delight of being are the first parents. Also, they are the last transcendences. Unconsciousness is only an intermediate swoon of the conscious or its obscure sleep; pain and self-extinction are only delight of being running away from itself in order to find itself elsewhere or otherwise.

Delight of being is not limited in Time; it is without end or beginning. God comes out from one form of things only to enter into another.

What is God after all ? An eternal child playing an eternal game in an eternal garden.

SRI AUROBINDO

(*The Supramental Manifestation*, Cent. ed. Vol. 16, pp. 380-81)

Practical Problems

TO JUDGE OTHERS

Q: Sweet Mother, I have noticed something which applies to all of us, it is that we take part in as many items as possible in the 2nd December programme. Is it not better to choose one or two items and give a very good demonstration in these rather than do several in a mediocre way?

Each one does according to his or her nature and if he (or she) follows courageously and sincerely the law of the nature, he or she acts according to truth. Thus it is impossible to judge and decide for others. One can know only for oneself, and even then one has to be very *sincere* in order not to deceive oneself.

4.11.1961

Q: I heard this morning that X was very severely beaten by Y. I think that it is not at all just.

One can only speak of what one has seen with one's own eyes — and even then.... What knowledge does one possess which gives one the right to judge? Only the Lord sees and knows — He only is the Truth.

You should study Sri Aurobindo's aphorisms a little better. That will cure you of passing judgement.

15.10.1962

ON INFERIORITY COMPLEX

Q: Sweet Mother, for a long time, I have noticed that I am rather timid. I still have an inferiority complex. I think I am afraid that people will discover my ignorance. Why am I like that? And how can I get out of it?

Behind all that and this famous inferiority complex there is the "ego" and its vanity which wants to cut a good figure and be appreciated by others. But if all your activity were offered to the Divine, you would not care at all about the appreciation of others.

14.11.1961

Q: Sweet Mother, I am very lazy and I lack the fervour and perseverance to continue on the chosen path. I am like a flame which is stimulated by the wind and rises with it, but which falls back dead or dying as soon as the wind drops. Vigilant, that is what I should be. But how?

All psychological qualities can be cultivated like the muscles, with regular and daily exercise. Above all turn towards the Divine Force in a sincere aspiration and implore it to deliver you from your limitations. If you are *sincere* in your will to progress, you are sure to advance.

21.1.1962 THE MOTHER

(*Bulletin*, August 1973)

SPECIALIZED DETAILED ENERGY

Nothing is too small to merit its attention.

(*Significance and explanation are given by the Mother*)

Small to tiny, single or double compositae flowers in clusters, in several colours. Chrysanthemum Species.

Categories of Love

I suppose "love" expresses something more intense than goodwill which can include mere liking or affection. But whether love or goodwill the human feeling is always either based on or strongly mixed with ego, — that is why it cannot be pure. It is said in the Upanishad, "One does not love the wife for the sake of the wife", or the child or friend etc. as the case may be, "but for one's self's sake one loves the wife". There is usually a hope of return, of benefit or advantage of some kind, or of certain pleasures and gratifications, mental, vital or physical that the person loved can give. Remove these things and the love very soon sinks, diminishes or disappears or turns into anger, reproach, indifference or even hatred. But there is also an element of habit, something that makes the presence of the person loved a sort of necessity because it has always been there — and this is sometimes so strong that even in spite of entire incompatibility of temper, fierce antagonism, something like hatred, it lasts and even these gulfs of discord are not enough to make the persons part; in other cases, this feeling is more tepid and after a time one gets accustomed to separation or accepts a substitute. There is again

often the element of some kind of spontaneous attraction or affinity — mental vital or physical, which gives a stronger cohesion to the love. Lastly, there is in the highest or deepest kind of love the psychic element which comes from the inmost heart and soul, a kind of inner union or self-giving or at least a seeking for that, a tie or an urge independent of other conditions or elements, existing for its own sake and not for any mental, vital or physical pleasure, satisfaction, interest or habit. But usually the psychic element in human love, even where it is present, is so much mixed, over-loaded and hidden under the others that it has little chance of fulfilling itself or achieving its own natural purity and fullness. What is called love is therefore sometimes one thing, sometimes another, most often a confused mixture, and it is impossible to give a general answer to the questions you put as to what is meant by love in such and such a case. It depends on the persons and the circumstances.

When the love goes towards the Divine, there is still this ordinary human element in it. There is the call for a return and if the return does not seem to come, the love may sink; there is the self-interest, the demand for the Divine as a giver of all that the human being wants and, if the demands are not acceded to, *abhimāna* against the Divine, loss of faith,

loss of fervour, etc., etc. But the true love for the Divine is in its fundamental nature not of this kind, but psychic and spiritual. The psychic element is the need of the inmost being for self-giving, love, adoration, union which can only be fully satisfied by the Divine. The spiritual element is the need of the being for contact, merging, union with its own highest and whole self and source of being and consciousness and bliss, the Divine. These two are two sides of the same thing. The mind, vital, physical can be the supports and recipients of this love, but they can be fully that only when they become remoulded in harmony with the psychic and spiritual elements of the being and no longer bring in the lower insistences of the ego.

SRI AUROBINDO

(*Letters on Yoga*, Cent. ed. Vol. 23, pp. 759-60)

The love of the soul is the true thing, simple and absolute — the rest is good only if it is a means of manifestation of the soul's love.

Sri Aurobindo

Renunciation

There is an established tradition long favoured by great religious teachings and by men of profound spiritual experience that renunciation must not only be complete as a discipline but definite and final as an end and that it shall fall nothing short of the renunciation of life itself and of our mundane existence. Many causes have contributed to the growth of this pure, lofty and august tradition. There is first the profounder cause of the radical opposition between the sullied and imperfect nature of life in the world as it now is in the present stage of our human evolution and the nature of spiritual living; and this opposition has led to the entire rejection of world-existence as a lie, an insanity of the soul, a troubled and unhappy dream or at best a flawed, specious and almost worthless good, or to its characterisation as a kingdom of the world, the flesh and the devil, and therefore for the divinely led and divinely attracted soul only a place of ordeal and preparation or at best a play of the All-existence, a game of cross-purposes which He tires of and abandons. A second cause is the soul's hunger for personal salvation, for escape into some farther or farthest height of unalloyed bliss and peace untroubled by the labour and the struggle; or else it is its unwillingness to return from the ecstasy of the divine embrace into the lower field of work and service. But there are other slighter causes incidental to spiritual experience, — strong feeling and practical proof of the great difficulty, which

The difficulty of harmonising the divine life with human living, of being in God and yet living in man is the very difficulty that he is set here to solve and not to shun.

we willingly exaggerate into an impossibility, of combining the life of works and action with spiritual peace and the life of realisation; or else the joy which the mind comes to take in the mere act and state of renunciation, — as it comes indeed to take joy in anything that it has attained or to which it has inured itself, — and the sense of peace and deliverance which is gained by indifference to the world and to the objects of man's desire. Lowest causes of all are the weakness that shrinks from the struggle, the disgust and disappointment of the soul baffled by the great cosmic labour, the selfishness that cares not what becomes of those left behind us so long as we personally can be free from the monstrous ever-circling wheel of death and rebirth, the indifference to the cry that rises up from a labouring humanity.

For the Sadhaka of an integral Yoga none of these reasons are valid. With weakness and selfishness, however spiritual in their guise or trend, he can have no dealings; a divine strength and courage and a divine compassion and helpfulness are the very stuff of that which he would be, they are that very nature of the Divine which he would take upon himself as a robe of spiritual light and beauty. The revolvings of the

great wheel bring to him no sense of terror or giddiness; he rises above it in his soul and knows from above their divine law and their divine purpose. The difficulty of harmonising the divine life with human living, of being in God and yet living in man is the very difficulty that he is set here to solve and not to shun. He has learned that the joy, the peace and the deliverance are an imperfect crown and no real possession if they do not form a state secure in itself, inalienable to the soul, not dependent on aloofness and inaction but firm in the storm and the race and the battle, unsullied whether by the joy of the world or by its suffering. The ecstasy of the divine embrace will not abandon him because he obeys the impulse of divine love for God in humanity; or if it seems to draw back from him for a while, he knows by experience that it is to try and test him still farther so that some imperfection in his own way of meeting it may fall away from him. Personal salvation he does not seek except as a necessity for the human fulfilment and because he who is himself in bonds cannot easily free others, — though to God nothing is impossible; for a

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We regard the world not as an invention of the devil or a self-delusion of the soul, but as a manifestation of the Divine, although as yet a partial because a progressive and evolutionary manifestation. Therefore for us renunciation of life cannot be the goal of life nor rejection of the world the object for which the world was created.

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heaven of personal joys he has no hankerings even as a hell of personal sufferings has for him no terrors. If there is an opposition between the spiritual life and that of the world, it is that gulf which he is here to bridge, that opposition which he is here to change into a harmony. If the world is ruled by the flesh and the devil, all the more reason that the children of Immortality should be here to conquer it for God and the Spirit. If life is an insanity, then there are so many million souls to whom there must be brought the light of divine reason; if a dream, yet is it real within itself to so many dreamers who must be brought either to dream nobler dreams or to awaken; or if a lie, then the truth has to be given to the deluded. Nor, if it be said that only by the luminous example of escape from the world can we help the world, shall we accept that dogma, since the contrary example of great Avatars is there to show that not only by rejecting the life of the world as it is can we help, but also and more by accepting and uplifting it. And if it is a play of the All-Existence, then we may well consent to play out our part in it with grace and courage, well take delight in the game along with our divine Playmate.

But, most of all, the view we have taken of the world forbids the renunciation of world-existence so long as we can be anything to God and man in their working-out of its purposes. We regard the world not as an invention of the devil or a self-delusion of the soul, but as a manifestation of the Divine, although as yet a partial because a progressive and evolutionary

manifestation. Therefore for us renunciation of life cannot be the goal of life nor rejection of the world the object for which the world was created. We seek to realise our unity with God, but for us that realisation involves a complete and absolute recognition of our unity with man and we cannot cut the two asunder. To use Christian language, the Son of God is also the Son of Man and both elements are necessary to the complete Christhood; or to use an Indian form of thought, the divine Narayana of whom the universe is only one ray is revealed and fulfilled in man; the complete man is Nara-Narayana and in that completeness he symbolises the supreme mystery of existence.

Therefore renunciation must be for us merely an instrument and not an object; nor can it be the only or the chief instrument since our object is the fulfilment of the Divine in the human being, a positive aim which cannot be reached by negative means. The negative means can only be for the removal of that which stands in the way of the positive fulfilment. It must be a renunciation, a complete renunciation of all that is other than and opposed to the divine self-fulfilment and a progressive renunciation of all that is a lesser or only a partial achievement. We shall have no attach-

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ment to our life in the world; if that attachment exists, we must renounce it and renounce utterly; but neither shall we have any attachment to the escape from the world, to salvation, to the great self-annihilation; if that attachment exists, that also we must renounce and renounce it utterly.

Again our renunciation must obviously be an inward renunciation; especially and above all, a renunciation of attachment and the craving of desire in the senses and the heart, of self-will in the thought and action and of egoism in the centre of the consciousness. For these things are the three knots by which we are bound to our lower nature and if we can renounce these utterly, there is nothing else that can bind us.

(To be continued)

SRI AUROBINDO

(*The Synthesis of Yoga*, Cent. ed. Vol. 20, pp. 311-14)

By renunciation we seize upon the falsehoods, pluck up their roots and cast them out of our way so that they shall no longer hamper by their persistence, their resistance or their recurrence the happy and harmonious growth of our divine living.

Sri Aurobindo

Hold upon Money-power

The power of money is at present under the influence or in the hands of the forces and beings of the vital world. It is because of this influence that you never see money going in any considerable amount to the cause of Truth. Always it goes astray, because it is in the clutch of the hostile forces and is one of the principle means by which they keep their grip upon the earth. The hold of the hostile forces upon money-power is powerfully, completely and thoroughly organised and to extract anything out of this compact organisation is a most difficult task. Each time that you try to draw a little of this money away from its present custodians, you have to undertake a fierce battle. And yet one signal victory somewhere over the adverse forces that have the hold upon money would make victory possible simultaneously and automatically at all other points also. If in one place they yielded, all who now feel that they cannot give money to the cause of Truth would suddenly experience a great and instant desire to give. It is not that those rich men who are more or less toys and instruments in the hands of the vital forces are adverse to spend; their avarice is awake only when the vital desires and impulses are not touched. For when it is to gratify some desire that they call their own, they spend readily; but when they are called to share their ease and the benefits of their wealth with others, then they find it hard to part with their money. The vital power controlling money is like

a guardian who keeps his wealth in a big safe always tightly closed. Each time the people who are in its grasp are asked to part with their money, they put all sorts of careful questions before they will consent to open their purses even a very little way; but if a vital impulse arises in them with its demand, the guardian is happy to open wide the coffer and money flows out freely. Commonly, the vital desires he obeys are connected with the sex impulses, but very often too he yields to the desire for fame and consideration, the desire for food or any other desire that is on the same vital level; whatever does not belong to this category is closely questioned and scrutinised, grudgingly admitted and most often refused help in the end. In those who are slaves of vital beings, the desire for truth and light and spiritual achievement, even if it at all touches them, cannot balance the desire for money. To win money from their hands for the Divine means to fight the devil out of them; you have first to conquer or convert the vital being whom they serve, and it is not an easy task.

THE MOTHER

(*Conversations*, 1971 ed., pp. 52-53)

Janaka and Yajnavalkya

King Janaka was a great king and a great sage. He wielded an empire without and equally an empire within: he had realised the Truth, known Brahman. He was *svarāṭ* and *samrāṭ*. A friend and intimate of his was Rishi Yajnavalkya, who also was a sage — in fact, considered to be the greatest sage of the time, a supreme knower of Brahman.

Once upon a time King Janaka invited sages from everywhere, whoever wanted to come to the assembly. The king from time to time used to call such assemblies for spiritual discussion and interchange of experiences. This time he summoned the assembly for a special reason. He had collected a herd of one thousand cows and nuggets of gold were tied to the horns of each. When all had gathered and taken their places he announced that whoever considered himself the best knower of Brahman (Brahmishtha) might come forward and take away the cows. None stirred. No one had the temerity to declare that he was the best *knower* and the most eligible for the prize. The king repeated his announcement. Then all of a sudden people saw Yajnavalkya advancing and telling his disciples to take hold of the herd and drive it home. A hue and cry arose: how is it? How dare he? One came forward and asked Yajnavalkya: How is it, Yajnavalkya? Do you consider yourself the most wise in the matter of Brahman? First prove your claim and then touch the cows. Yajnavalkya in great humility bowed down and

said to the assembly: I bow down to the great sages. I have come here solely with the intention of getting the cows. As for the knowledge of Brahman, I leave it to the knowers of Brahman. All the others in one voice said: That will not do, Yajnavalkya. You cannot get away so easily. Come, sit down and prove your worth. Yajnavalkya had no way of escape. So one by one the sages came up and put questions and enigmas to Yajnavalkya. All he answered quietly and perfectly to their full satisfaction. Towards the end a woman stood up, Gargi, a fair and famous name too. She said: Yajnavalkya, I shall put two questions to you like two arrows directed at you, even as a king shoots his arrows at his enemies; if you can meet and parry them, yours the victory. — Yajnavalkya: "Let me hear then". — Gargi: "Yajnavalkya, you once said that the earth is the warp and woof woven upon water; upon what is woven the water?" — Yajnavalkya: "Air". — "Upon what then is air woven?" — "Sky". — "Upon what is woven the sky?" — "The world of Gandharvas." — "Upon what the Gandharvas?" — "Upon the Sun." She continued her questioning. And thus she was led successively through higher and higher worlds — from the Sun to the Moon, then to the Stars, then to the Gods and the King of Gods, then to the Creator of the Gods and the peoples[1] and finally to the Brahmaloka (the world of the One Supreme Transcendent Reality).

[1] It is difficult to locate or identify the Upanishadic worlds or explain their gradations; evidently they are symbolical. But for us it is sufficient if we know that they are mounting steps, higher and higher tiers of being and consciousness leading to the supreme Being and Consciousness, the Brahman.

Gargi still continued and asked again: "Upon what is Brahman woven?" To this Yajnavalkya cried halt and warned her: "Now, Gargi, your questioning goes too far, beyond the limits. If you question farther, your head will fall off. You are questioning about a thing that does not bear questioning — *mā ati prākṣīḥ* — *anati praśnyā devatā* — the Gods abide not our question." So Gargi had to desist and Yajnavalkya was accepted as the best of the sages (Brahmishtha) and he could drive his cattle away home.

The ultimate reality does not lie within the ken of the questioning mind, the Upanishad emphatically declares. We all know the famous mantra: "*naiṣā tarkeṇ matirāpaneyā* — this consciousness cannot be reached by reasoning nor by intelligence nor by much learning. Indeed the Self, the Divine discloses his body to him alone whom he chooses as his own.

(2)

It is to be noted that even when at the top of the consciousness, full of the Supreme Brahman, one with it, Yajnavalkya does not lose hold of the earthly foothold — he does not forget his cows, and thereby hangs another amusing tale of his.

Once King Janaka, as it was customary, was holding his court and there was a large assembly of people — courtiers, ministers, officials, petitioners and a crowd of curious visitors. All of a sudden stepped in Yajnavalkya. The king saw him, and after welcoming him asked with an ironical smile what he was there for. Did he come for cows (referring to the previous episode)

or for the knowledge of Brahman? Yajnavalkya too answered with a beatific smile: O King, I come for both — *ubhayameva samrāṭ.*

In other words, even after passing through all the inferior worlds, the intermediary formulations of the Supreme, even after passing beyond, Yajnavalkya does not reject these stations as delusions but accepts them, subsumes them, within one integral consciousness — something in the manner imaged in those famous lines of Wordsworth:

Type of the wise who soar but never roam,
True to the kindred points of heaven and home.[1]

(3)

Yajnavalkya one day, as it was almost habitual with him, walked up straight to the royal court, into the very presence of King Janaka and quietly took his seat — a seat always reserved for him. He came with the idea of not opening the conversation. He kept quiet. The King however immediately started and said: Yajnavalkya, I have a question to put to you. Please answer.

Yajnavalkya: I am ready, O King! Let me hear.

King: What is the light that man has?

Y: The sun is man's light.

K: And when the sun has set?

Y: The moon is his light.

K: When the sun has set, when the moon has set, what light has man?

Y: The fire is his light.

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[1] *Poems of Imaginations*, "To a Skylark"

K: When the sun has set, when the moon has set, when the fire has gone out, what then is man's light?

Y: The self is his light.

K: And what is this self?

Y: The self is the conscious Being, master of life-energies, dwelling within the heart.

Yajnavalkya's answer has been put succinctly and most beautifully in another Upanishad, the most beautiful verse in the whole Upanishadic literature. Here it is:

"There the sun shines not, nor the moon, nor the stars; nor do these lightnings shine there. And how can this fire be there? That shines and in its wake all others shine. By the light of That all this becomes luminous".[1]

All other lights, lights of the heaven, lights upon earth are evanescent. They pass away, the only light that endures and never fails is the light of the soul.

NOLINI KANTA GUPTA

(*Collected Works*, Vol. 5, pp. 49-52)

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[1] This is a literal translation. Sri Aurobindo gives a beautifully poetic translation, rather a transcreation of the *mantra*. Here it is:

"There the sun cannot shine and the moon has no lustre; all the stars are blind; there our lightnings flash not, neither any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shines." (Sri Aurobindo: *The Upanishads*, Cent. ed. Vol. 12, p. 261)